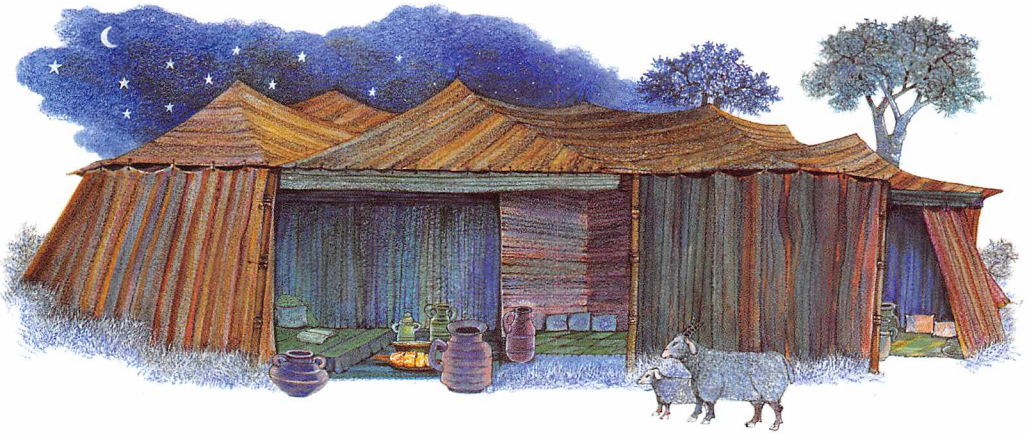


Goodword

Islamic Studies



A Graded Course Grade 7

Mohammad Khalid Perwez

GOODWORD

Belief in the Messengers of Allah

Anyone having faith in Allah must also believe in all the messengers sent by Him for the guidance of all mankind. A Muslim cannot believe in some of the messengers and disbelieve in others. Allah says in the Quran:

“Those who deny Allah and His messengers, and those who draw a line between Allah and His messengers, saying: ‘We believe in some but deny others,’ thus seeking a middle way—these indeed are the unbelievers. And We have prepared for the unbelievers a humiliating punishment.” (4:150-151)

Allah in His infinite wisdom has chosen to send down messengers to each and every people to guide them to the right path. The Quran says:

“There have never been a people but a warner has been sent among them.”

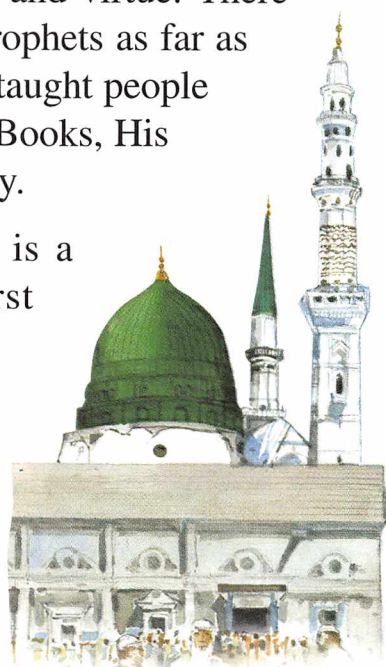
The purpose in sending down messengers is that on the Day of Judgement human beings are left with no excuses for having gone astray in this life. Allah has chosen these messengers from among men like us; they eat, drink, sleep and marry. They are not different in their human needs. What distinguishes them from others is their

having been chosen by God to communicate His revealed messages. These messengers are not only paragons of the highest moral virtues, such as truthfulness, honesty, and sagacity, but are also commissioned to carry Allah's messages to His servants, namely, human beings. The mission of the messengers is very clearly expressed in the Quran:

"We sent to you a messenger from among you to recite Our revelations to you and to purify you of sin and to instruct you in the Book and in wisdom and to teach you what you did not know." (2:151).

Thus, according to the Quran, the duties of a messenger are to recite Allah's revelations, to convey His messages to mankind, to instruct people to follow the tenets of the faith explained in the Quran, to teach people wisdom and the use of the intellect as well as the principles of good behaviour and to purify their inner selves so as to direct their hearts towards piety (*taqwa*) and virtue. There was complete commonality among the prophets as far as their teachings were concerned. They all taught people to believe in Allah, His Messengers, His Books, His angels, the Divine destiny and the Last Day.

Belief in all the prophets of Allah is a religious imperative in Islam. The first prophet of Allah was the Prophet Adam, who was also the first man, and the last prophet of Allah was the Prophet Muhammad, who was also the "seal of the prophets" or *khatam unnabbiyin*. There will be no prophets after the Prophet Muhammad ﷺ and the shariah of the Prophet Muhammad has



superseded all the shariahs of the previous prophets, because of their all having been corrupted through changes made by the people. Every prophet of Allah has affirmed his faith in all the prophets before him and given tidings of those to follow. Every prophet before the Prophet Muhammad informed their people of the coming of the Last Prophet of Allah. As the Quran says:

“And remember when Allah took a solemn pledge from His messengers saying; If after all the scriptures and the wisdom which I have bestowed upon you, there comes to you a messenger confirming that which is already with you, you must believe in him and help him.”

You must also remember that the birth of the Prophet Isa was a miracle. He was born without a father through a spirit of Allah (*roohunminho*). His mother was Mariyam, or Mary, whom the Quran refers to as a pious lady devoted completely to worshipping Allah. Another great prophet was the Prophet Musa who lived long before the Prophet Isa. He is called *Kalimullah* because Allah had directly spoken with him on Mount Sinai.



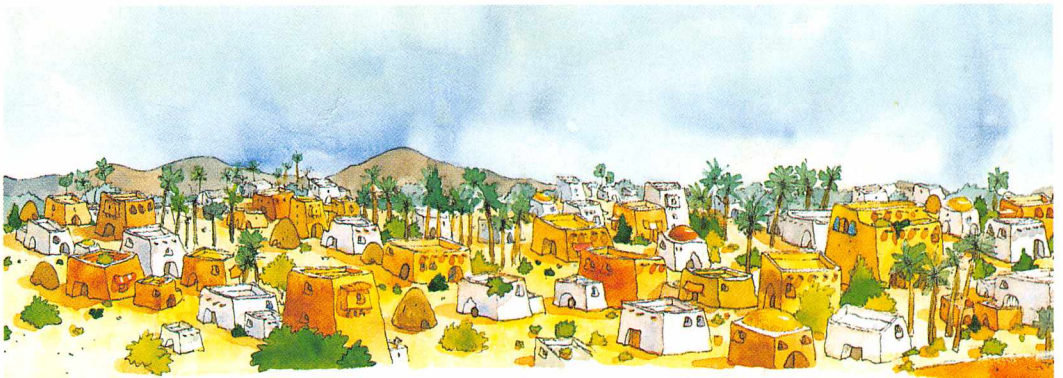
Prophethood and some Prophets



You already know that belief in the prophets sent by Allah is one of the articles of faith. A Muslim's faith is incomplete without this belief. Allah has sent prophets throughout the ages to tell mankind about Him and the path to real success in this world and the Hereafter. A prophet is a person chosen by Allah as His representative on earth. What the prophet does is to enlighten people, so that they may know the real truth. A prophet tells people of the reality of things and gives tidings of the next world. A prophet preaches to mankind about faith so that one can recognise Allah and one's true purpose in this life. Allah has created all men so that they may worship Him. The purity of faith is belief in the one and only Allah, and this is what a prophet tries to preach to the people. Once a man recognizes

Allah as his Master and Creator, he takes the path of righteousness and does only those acts which will earn Him a reward from Allah.

Since the earliest times there have been many prophets who conveyed to mankind the message of Allah. The Prophet Adam was the first man and the first prophet of Allah. The Prophet Adam taught his progeny the concept of monotheism and that there was none worthy of worship except Allah. But the later descendants of Adam abandoned the path of monotheism and started worshipping false gods. The Prophet Nuh was sent to reform the descendants of Adam. But with the exception of a few, the majority of them did not believe in him. Allah then commanded the Prophet Nuh to build an ark and to board it with his followers. He next sent a devastating flood, which drowned all the disbelievers on this earth, except for those who were with



the Prophet Nuh on the ark. And from them the human race made a fresh start but again the new generation, with the passage of time, forsook the path of Allah. Allah again sent the prophets to teach mankind faith and how to worship God (*ibadaat*), so as to teach them true success and salvation.

This went on repeatedly for many centuries and Allah each time sent a Prophet to convey His teachings to mankind. The prophet Ibrahim, the Prophet Ismail, the Prophet Yusuf, the Prophet Musa, and the Prophet Isa were some of the many Prophets to whom Allah assigned the tasks of preaching His message to mankind. According

to a tradition, Allah sent about one lakh twenty four thousand messengers across the earth to teach mankind His religion. All the prophets taught mankind the one religion which is Islam. Allah tells us in the Quran that the religion which the Prophet Ibrahim followed was Islam. The Quran says:

They say: "Become Jews or Christians if you would be rightly guided (to salvation)." You say: By no means! We believe in the religion of Abraham the upright ones, and he associated no gods with Allah." (Surah 2: 135)

At another place in the Quran Allah says:

*"Abraham was neither a Jew nor a Christian; but he was true in faith, and bowed his will to Allah's (which is Islam), and he was no idolater."
(Surah 3:67)*

All the prophets according to the Quran brought the same basic truth: man has been placed on this earth by Allah so that his obedience to his Maker may be put to the test. Man needs guidance if he is to follow the path desired for him by God. The true source of guidance, according to Islam, is to be found in prophethood. Those who believe in Allah and His prophets shall be rewarded and those who disbelieve shall be punished by Allah. The infallibility of the prophets in the conveyance of their message and the performance of their divine trust is a matter on which scholars have agreed for a long time.

Prophethood is a gift which cannot be acquired. In His wisdom, God grants it to whosoever stands prepared for it and is capable of carrying its obligation. The Prophet Muhammad was indeed prepared to carry the prophetic message to all the races of mankind.



Throughout his life the Prophet Muhammad, who is also *rahmatullil aalamin*, or a mercy to all the worlds, established justice and reconciled hopelessly disparate and hostile nations and groups. His wisdom, farsightedness, perspicacity, presence of mind, and resoluteness are evident in all that he said or did. From him streams of knowledge have sprung to which the great bend their heads in awe and wonder.

The names of all twenty five prophets mentioned in the Quran are as follows:

- | | | |
|------------|---------------|--------------|
| 1. Adam | 10. Yunus | 19. Yahya |
| 2. Hud | 11. Alyasa | 20. Lut |
| 3. Salih | 12. Idris | 21. Ayyub |
| 4. Nuh | 13. Musa | 22. Dhulkifl |
| 5. Ibrahim | 14. Haroon | 23. Isa |
| 6. Ismael | 15. Dawud | 24. Ilyas |
| 7. Ishaq | 16. Sulayman | 25. Muhammad |
| 8. Yaqub | 17. Shuayb | |
| 9. Yusuf | 18. Zakariyya | |

The Story of the Prophet Hud عليه السلام

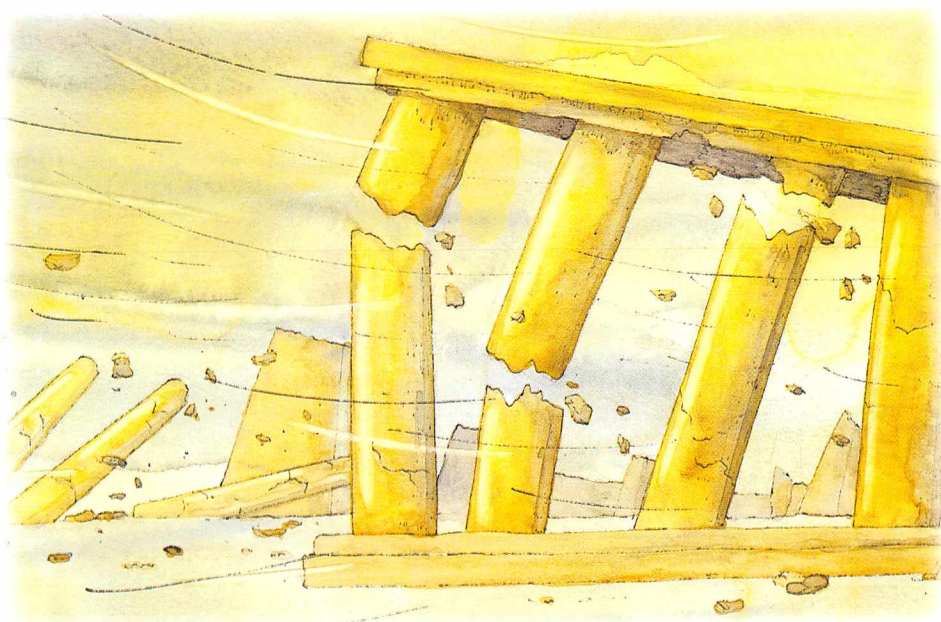
The Prophet Hud عليه السلام was the prophet of Allah, sent to the people of Ad, who were descendants of Iram, one of the Prophet Nuh's Grandson.

The people of Ad first professed the religion of the Prophet Nuh عليه السلام and were faithful to Allah. But as they prospered, they indulged in evil practices and worshipped idols. The Prophet Hud عليه السلام told them to worship Allah and to accept no other god but Him. He told them, moreover, to ask God's forgiveness.



They, in turn, did not listen to his call to recognise the real God and said to the Prophet Hud عليه السلام, "O Hud! you have brought us no clear sign, and we are not the ones to desert our gods on your word! Nor shall we believe in you."

The Prophet Hud عليه السلام tried hard to convince his people and bring home Allah's message that, he as a messenger of Allah, his mission was to guide his people to the worship of the one and only God. He tried to make them understand that he did not expect any reward



from them, but only wanted to make them realise that their idols were man-made objects devoid of any real power. But the people of Ad kept on worshipping idols and mocked at the prophet Hud's counsel and warning. They called him a 'foolish man' and a 'liar'.

Allah finally caused them to suffer misfortunes: first a famine, then black clouds over the sky, which they said were passing clouds that would be blown away. Finally, there came a fierce storm, which lasted for seven days and nights, destroying everything and everybody except the Prophet Hud عليه السلام and his followers.

The Prophet Hud عليه السلام is buried on a hillock in Hadramawt which is 90 miles north of Mukalla in Yemen.

A Rightly Guided Caliph: Ali Ibn Abi Talib



Ali was the son of the Prophet Muhammad's uncle Abu Talib. Ali grew up as a member of the Prophet Muhammad's household. He came to live with the Prophet and Khadija because Abu Talib had financial difficulties and a large family to support. And, in order to ease Abu Talib's burden, both the Prophet and Khadija asked him to let Ali live with them in their house. Ali was only a child when he came to live with them. Ali once saw the Prophet Muhammad and his wife praying together and He asked them about this. The Prophet Muhammad introduced Islam to him and invited him to join them in prayer. Ali wanted to ask his own father, Abu Talib, for advice about joining them in prayer. However, the next day, he approached the Prophet and said, "When Allah created me, he did not consult my father, so why should I consult my father in order to serve Allah?"

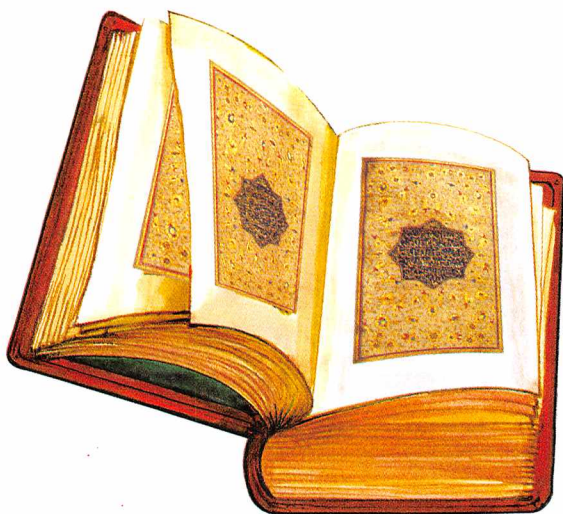
Ali, staying in the house of the Prophet, received the best of both the worlds. He gained knowledge and many insights from the

Prophet whose speech, actions and attitudes greatly influenced his life. When Allah commanded the Prophet to introduce Islam to his nearest relations, and all his kith and kin, the Prophet invited them to a feast. After the feast, the Prophet addressed them saying:

‘O sons of Abd al Muttalib, I know of no Arab who has come to his people with a nobler message than mine. I bring you the best of this world and the next. Allah has commanded me to call you to Him. Which of you, then, will help me in this and be my brother and successor?’

Nobody spoke except Ali, who said, “O Prophet of Allah, I will be your helper.” The Prophet put his hand on Ali and said, ‘This is my brother, my executor and my successor among you. Pay attention to him and obey him.’

Ali grew up along with Zaid, Umm Kulthum, Zainab, Ruqaiyyah and Fatimah in the house of the Prophet. They all received the best education on earth. Ali learnt how to read and write. He later became one of the grammarians of the Arabic language. He is the narrator of many *ahadith* of the Prophet. Ali is also the source of many wise counsels and sayings. When the Prophet received Allah’s command to leave Makkah and migrate to Madinah, he asked Ali to lie in his bed on the night of his journey so that the people of Makkah, who had planned to kill the Prophet, would be deceived. The Prophet said to Ali, ‘Here is my cloak. Lie in my bed tonight, and cover yourself with it. The people who are coming to kill me will think you are me, but they will immediately discover their mistake, so no harm



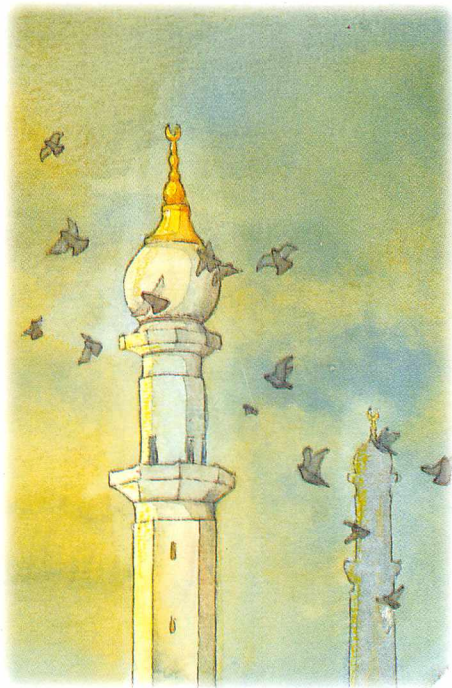


will come to you. Tomorrow, return all the money and objects people have left here in trust. Then come to join me in Madinah.'

Ali was a brave man. He did exactly as the Prophet had asked him to do. Ali was married to the Prophet's youngest daughter Fatimah. Later in his life, Ali proved to be a brave and powerful warrior. He took part in all the battles and served Islam like a true servant of Allah.

Ali was among the Prophet's nearest and dearest. When the Prophet passed away, Ali was personally involved in the washing of his body and the preparations for the burial. Ali was the closest of counsellors to all the Khalifa Rashidun preceding him. He became a Khalifa after the death of the third Caliph, Uthman bin Affan. When Ali assumed the Khilafat, the Muslim state was beset with many troubles. Uthman's murderers were prowling in the streets of

Madinah and the entire state was in total chaos. Ali accepted this leadership at a time of great crises. He had to deal with the murderers of Uthman, unrest among the people and war on the borders. He had also to face up to the continued opposition of Muawiyah, who having become the governor of Syria, wanted independent power. Besides these problems, Ali had also to pay attention to the needs and aspirations of the people, and keep a check on all his officials to ensure they were fair, just and uncorrupted; he had to care for the spiritual needs of all the Ummah; speak and write, organize meetings; and lead the *salah*. Ali took the reins of the caliphate in his hand and tried his best to regulate the affairs of the government. During his leadership he faced years of civil unrest, which eventually led to civil war. He fought two battles and dealt firmly with the Kharijites and other dissidents. As a result of these conflicts, Ali was stabbed in the back while at his prayers by a Kharijite. As Ali lay dying, he called his sons and advised them to live with unity among themselves, to look to the life Hereafter and not seek a life of worldly riches. Ali lived very simply and took nothing from the state beyond what he needed for his basic sustenance. Ali and all other *Khalifa ar-Rashiduns*, or Rightly Guided Caliphs, were truthful, moral and sincere, and spent many of their nights in prayer and many of their days in fasting. They always put others above themselves and were humble and devout Muslims. They were true successors of the Prophet, whom they loved more than themselves.



The Life of the Prophet Muhammad

Exemplary Behaviour and Call to the People

At the time of the Prophet, all over Arabia, there was chaos and lawlessness; feuds, deadly rivalry, theft, looting, etc. were the order of the day. Inter-tribal warfare, and tribal vendettas and murders were common occurrences. Life, property and honour were nowhere safe.



It was into such a hostile atmosphere that Islam came and Allah commanded the Prophet Muhammad to spread His word to all the people. But it was not an easy task, given the mayhem and darkness that the whole of Arabia was steeped in. As you already know, Makkah at this time was the centre of idolatry and most of its inhabitants were addicted to lying, thieving, cheating and other kinds of vices. But when Islam came, it denounced idolatry as well as all the forms of immorality which were rampant among the Quraysh.

The people of Arabia obstructed all efforts of the Prophet to preach Islam with all the means at their command, including torture, economic boycott and physical violence. But the Prophet, as commanded by Allah, went to the various tribes, addressed them, introduced Islam to them and won support, even though very gradually.

It was the personal example of the Prophet Muhammad that proved the best support for the spread of his message. Being a merciful and charitable man with concern, sympathy and compassion for the weak, the orphan, the deprived and the oppressed he set such an example for his followers in his behaviour and God consciousness, that they became ever more convinced of their faith and ever more anxious to adhere to his teachings. The noble, the rich, the weak, the deprived and the oppressed all entered the fold of Islam. Muhammad led his followers by example and so the cause of God and His prophet spread as men and women adopted the faith in wave upon wave. God commanded the Prophet to proclaim Islam openly and to bring His revelations to the public:

“Warn, O Muhammad, your near relatives. Extend your gentle protection to all those who follow in your footsteps and obey you. As for those who disobey, proclaim your repudiation of their doings.... Proclaim what you are commanded and turn away from the polytheists.”

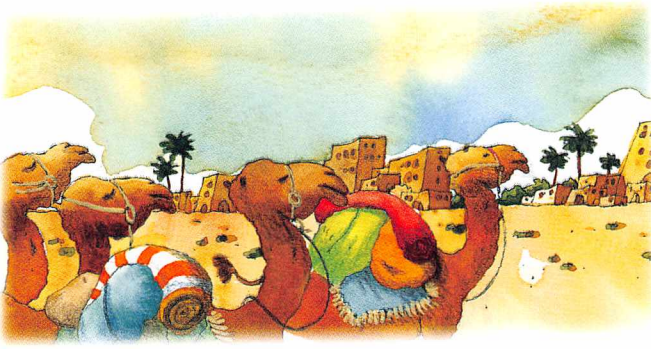
Muhammad invited his kinsmen to a banquet at home and tried to talk to them about Islam, but his kinsmen were not ready to listen. Then, he directed his call to the Makkans as a whole. One day he climbed to the top of al-Safa and called out: “O people of the Quraysh! If I were to tell you that I see an enemy force on the other side of the mountain, would you believe me?” They all answered, “Yes, indeed, for we trust you, and we have never known you to tell a lie.” Muhammad then said, “Know then I am a Warner and that I warn you of a severe punishment. O people of Makkah! God has commanded me to warn you, my nearest kinsmen, that I can guarantee that there is



no god but God.” Abu Lahab, an uncle of the Prophet Muhammad, sharply criticized him at this and later the other Makkans who opposed Muhammad ridiculed him and incited their poets to attack Muhammad in their poetry. But neither the rancour of Abu Lahab nor the hatred of other opponents in the Quraysh prevented the spread of the Islamic call among the people of Makkah.

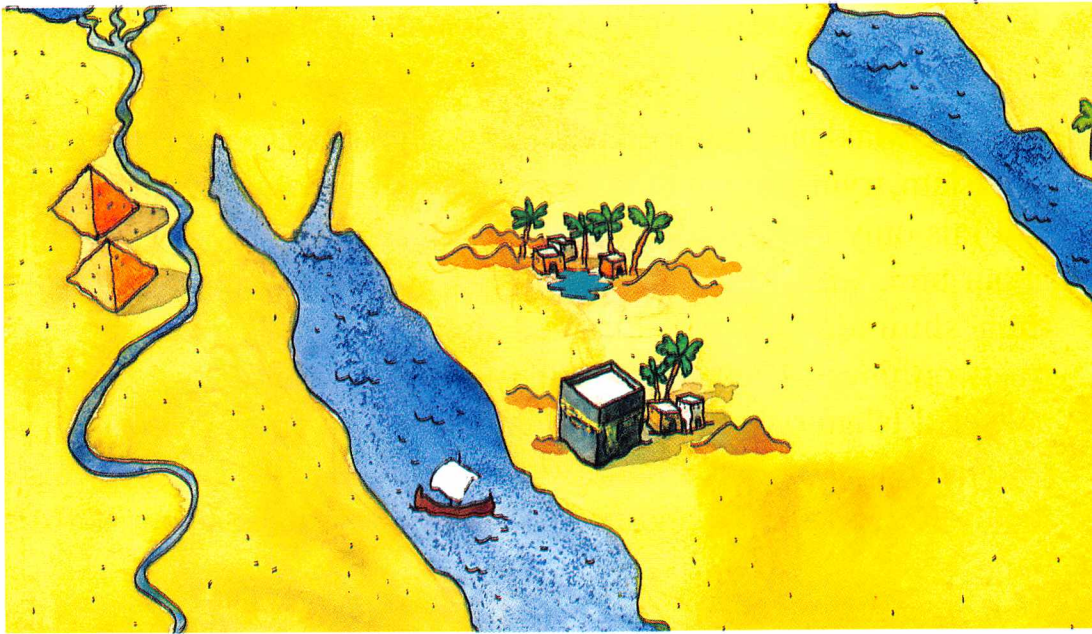
Frustrated, they went to Abu Talib to put pressure on his nephew not to preach his religion. But the Prophet Muhammad said to his uncle Abu Talib: “O Uncle! By God Almighty I swear, even if they should put the sun in my right hand and the moon in my left so that I may abjure this cause, I shall not do so until God has vindicated it or caused me to perish in the process.”

The Makkans indulged in false propaganda against the Prophet and Islam, trying their best to keep the people away from the Prophet. But this only created in the people a greater urge to find out more about him, which resulted in many people accepting Islam. They then shunned idolatry and led a life of piety, honesty and trustworthiness. They avoided all sorts of immorality. But those who accepted Islam risked their lives and their properties. The Quraysh tortured and persecuted them with extreme cruelty and also made them offers of wealth and prosperity to tempt them to resile from their faith.



Those who were powerful when they converted to Islam, received the protection of their tribe and families. But those who had no such support were persecuted by the

Makkans. They used to be caught hold of at noon under the blazing Arabian sun, made to lie on the hot sand, and then they were weighed down by heavy stones. Khabab bin Al Harish was laid on his back on red hot coals and Bilal was put to all sorts of torture. Many died under torture but no one recanted. When the torture of the Makkans continued unabated, the Prophet directed the Muslims to migrate to Abyssinia whose ruler the Negus was known for his sense of justice and fair play. The migrants who settled down in Abyssinia found themselves in their new home free to worship their God in their own way. The Quraysh in Makkah were apprehensive that any open practice of their religion, especially salat and loud recitation of the



Quran by Muslims, would continue to have a disastrous effect on the members of their tribe. Therefore, they made it impossible for the Muslims to carry out their religious duties openly. All kinds of tortures were reserved for the Prophet in the attempt to persuade him to give up his faith. Dirt and offal were thrown at him, he was made to walk over thorns and muck. Abuses were hurled at him and he was called mad, a magician and a wayward poet. He was boycotted, starved and beaten. The Prophet and his family stayed in a state of siege for three years. They were reduced to eating leaves and softened scraps of leather. It was at that time that the Miraj took place and the saying of *salat* five times a day was made compulsory for the Muslims.

The Founding of Divine Rule

When Islam became dominant, the Prophet sent preachers to new lands to teach people about Islam and its tenets.

When preachers were dispatched to various areas, the Prophet told them, “Work with a tolerant spirit, do not act forcibly, give glad





tidings to people; do not arouse hatred. Be cooperative, for you will meet people who have been used to other religions. When you go to them, first invite them to accept *tawheed* and prophethood; when they accept that, tell them that they are in duty bound to say their *salat* five times a day. After that tell them that *zakat* too is binding on them, so that in taking from the rich, you may give to the poor. And when they accept *zakat* as a duty, do not take the best they have. Be careful. The oppressed may curse you! There is nothing to stop their approaching God with their grievances.”

This was the foundation on which was based the divine rule and khilafat of Rasulullah. The real purpose of the Prophet’s ordainment was the issue of a call to accept Allah, the reform of morals and the establishment of piety. The management of the affairs of state was to maintain law and order in the interests of the effective propagation of Islam. The Prophet sent his governor and *walis* to

distant parts of the country, but all matters within Madinah were dealt with by him personally. He also looked after peace agreements with other peoples, prevention of tribal feuds, payment to delegations, issue of ordinances, punishment of criminals, etc.

The Prophet used to be asked religious questions to which he would furnish answers. There was never any delay in his responses. Whenever, wherever, a question was asked, he gave a reply. These *fatwas* were an essential part of his religious duties. All cases pertaining to Madinah were decided by him while, for outlying parts of the country, he appointed Qazis. For all written matters, a regular department was established and a number of companions were entrusted with the relevant duties. Letters to heads of state, instructions for officials, pacts with non-Muslims, orders for the tribes—all were part of the duties entrusted to this department. Zaid bin Thabit was the person mainly responsible for the working of the department. Most of the Prophet's visitors came in connection with the teachings of the faith. Bilal was specially deputed to look after them. The Prophet also used to look after the various needs of his guests personally, and would ask Bilal to arrange funds. If he did not have enough funds, he would borrow and then repay the debts when funds were available. Whatever presents the Prophet received personally went into these funds.



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Speech and Knowledge Competition 2023

Knowledge Test: History - Palestine and Al-Aqsa Mosque

Before the arrival of the Israelites, the land of Palestine was inhabited by various ancient peoples and tribes, such as Canaanites, Philistines, Amorites. The most prominent group in the region were the Canaanites. They were an ancient Semitic-speaking people who lived in the area from at least the 3rd millennium BCE. The term "Canaan" itself was often used to refer to this region in ancient times.

Prophet Ibrahim (A) was born in Ur, ancient Mesopotamia (now Iraq). His stance against idolatry caused conflict, leading him from Ur to Harran (in present-day Turkey), where he preached monotheism. Commanded by God, he moved to Canaan (covering modern-day Palestine, Lebanon, Jordan, and Syria). Facing famine, he and his wife Sarah temporarily relocated to Egypt, then returned to Canaan with Hagar. Obeying God, Ibrahim left Hagar and his son Ishmael in Mecca, where he later built the Kaaba. Ibrahim died in Canaan, buried in Hebron, leaving behind his sons Ishmael in Mecca and Isaac in Canaan.

The Al-Aqsa Mosque, linked with multiple prophets, was first built by Ibrahim (A) after constructing the Kaaba. This came to be known as Beteyel (meaning the House of Allah in Hebrew).

When prophet Yusuf (as) had attained power in Egypt, he invited his family—father, mothers and brothers—to live with him in Egypt. They readily accepted the offer and moved from Palestine to Egypt. No one from Yaqub's (as) family was left to take care of Beteyel/Masjid al-Aqsa. Thus, he gave charge of the masjid to the local inhabitants, the Palestinians.

The Israelite arrived in Canaan (Palestine) in the 13th century BCE with Musa (A).

Prophet Musa (A) was born in Egypt during the Israelites' persecution. To evade Pharaoh's decree to kill Israelite newborns, his mother placed him in the Nile; he was later raised in Pharaoh's household. Fleeing Egypt after an accidental killing, Musa (A) settled in Midian, marrying one of Prophet Shuaib's (A) daughters in exchange for labor. Allah later commanded him to liberate the Israelites from Egypt. Leading them out, Musa parted the Red Sea to escape Pharaoh's army.

Musa guided the Israelites towards Canaan (Palestine), but their refusal to enter it due to fear of formidable inhabitants led Allah to have them wander the desert for 40 years. A later generation eventually entered Canaan.



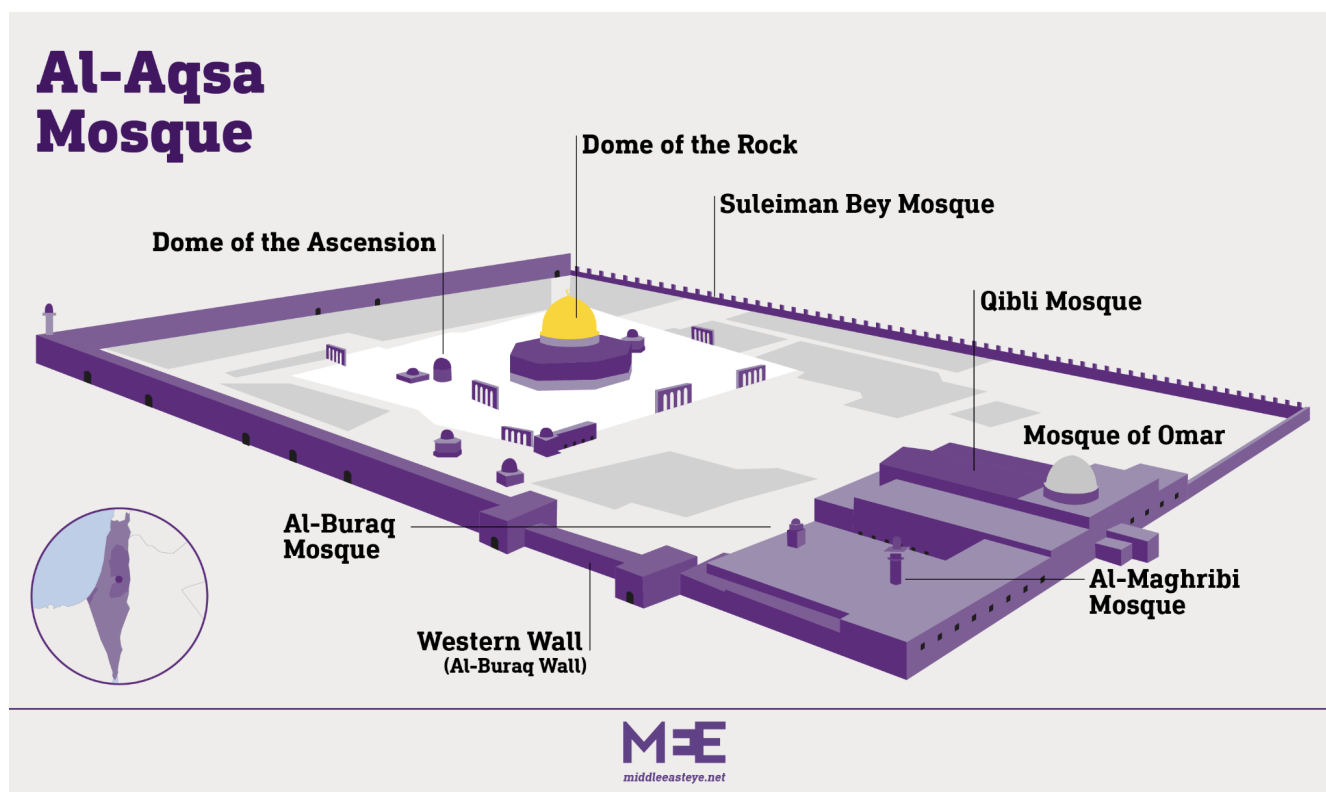
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During Prophet Samuel's (A) time, the leaderless Bani Israel sought a king, leading to Allah appointing Talut. In a subsequent battle against the Philistines, the young shepherd Dawud (David) defeated the giant Jalut (Goliath) with a stone, showcasing his faith and Allah's support, leading to an Israelite victory.

Haram al-Sharif (the noble Sanctuary) or Al-Aqsa Compound or Temple Mount Complex holds immense significance in Islamic religious tradition as well as history. It was Sulayman (as) who rebuilt the temple (Masjid al-Aqsa) with the support and help of the indigenous people, principally the Palestinians. The Babylonian laid siege to Jerusalem and took over the city and Palestine in 587 BC. They destroyed the temple/Masjid al-Aqsa and enslaved all the people. The Persian King Cyrus the Great rescued the Bani Israel after seventy years of slavery in Babylon and permitted them to return to Palestine. In the year 70 CE, the Romans captured Jerusalem and destroyed the temple one more time.



Hazrat Maryam (A) was under the care of Prophet Zakariya (A). She stayed in a mihrab in the Al-Aqsa compound at Jerusalem, where angels used to bring food for her from heaven. Hazrat Isa (A) lived and preached in the Al-Aqsa compounds.



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Al-Aqsa mosque is known as the first qibla of Muslims—the direction toward which Muslims face to offer their salat—as well as the third holiest site in Islam. It is built on the site where the noble Messenger (saws) led all the earlier Prophets in prayer when he was transported by night from Masjid al-Haram before his Miraj (ascension to Heaven). Umar Ibn Al-Khattab, may Allah be pleased with him, is the first one then who restored Al-Aqsa. He recognized the sight but nothing was built. When Abdul-Malik Ibn Marwan held the office in the year 66 A.H., he rebuilt Al-Aqsa and the Dome of the Rock.



According to the **Jewish people**, the First Temple (Solomon's Temple) was built on the Al-Aqsa compound during the reign of King Solomon (Prophet Sulaiman) in the 10th century BCE. The temple was the central place of worship for the Jewish people and the primary symbol of their religion and nationhood. It was the most sacred site in ancient Judaism. The First Temple was destroyed by the Babylonians in 586 BCE during the conquest of Jerusalem, leading to the Babylonian Exile of the Jewish people. The Second Temple was built on the same site following the return of the Jewish people from Babylonian exile around 516 BCE. The Second Temple was destroyed by the Romans in 70 CE.

For Christians, Al-Aqsa compounds are significant as part of the historical and religious context in which Jesus lived and preached, and they feature in several New Testament narratives. The First and Second temples are important in Christian tradition because Jesus interacted with these sites. According to the New Testament, Jesus was presented at the Temple as a child, he taught at the Temple during his ministry, and he predicted the destruction of the Second Temple.



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History of Palestine State

Balfour Declaration

British Foreign Secretary, Arthur James Balfour, issued the Balfour Declaration on November 2, 1917, a letter to Lord Rothschild, a leader of the British Jewish community. The declaration expressed the British government's support for the establishment of "a national home for the Jewish people" in Palestine. Several factors and considerations led to this declaration:

- Zionist Movement's Lobbying: The Zionist movement, advocating for the creation of a Jewish homeland in Palestine.
- British Strategic Interests: During World War I, Britain had strategic interests in the Middle East, including maintaining access to trade routes and countering the influence of the Ottoman Empire. Supporting a Jewish homeland in Palestine was seen as a way to secure British interests in the region.
- War-Time Diplomacy: Britain sought Jewish support, particularly in the United States and Russia, to bolster the Allies' position in World War I. The British government believed that supporting Zionist aspirations would help to garner this support.

A British Mandate was created in 1923 and lasted until 1948. During that period, the British facilitated mass Jewish immigration – many of the new residents were fleeing Nazism in Europe.

1930s Arab Revolt:

- Escalating tensions eventually led to the first Arab Revolt, which lasted from 1936 to 1939.
- In April 1936, the newly formed Arab National Committee called on Palestinians to launch a general strike
- The six-month strike was brutally repressed by the British, who launched a mass arrest campaign and carried out punitive home demolitions
- The second phase of the revolt began in late 1937 and was led by the Palestinian peasant resistance movement





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- By the second half of 1939, Britain had massed 30,000 troops in Palestine.
- the British collaborated with the Jewish settler community and formed armed groups
- In those three years of revolt, 5,000 Palestinians were killed, 15,000 to 20,000 were wounded and 5,600 were imprisoned.
- An estimated 376,415 Jewish immigrants, mostly from Europe, arrived in Palestine between 1920 and 1946

UN Partition Plan

- By 1947, the Jewish population had ballooned to 33 percent of Palestine, but they owned only 6 percent of the land.
- The United Nations adopted Resolution 181, which called for the partition of Palestine into Arab and Jewish states.
- The Palestinians rejected the plan because it allotted about 55 percent of Palestine to the Jewish state, including most of the fertile coastal region.
- At the time, the Palestinians owned 94 percent of historic Palestine and comprised 67 percent of its population.

1948 Nakba - the ethnic cleansing of Palestine

- In April 1948, more than 100 Palestinian men, women and children were killed in the village of Deir Yassin on the outskirts of Jerusalem.
- That set the tone for the rest of the operation, and from 1947 to 1949, more than 500 Palestinian villages, towns and cities were destroyed in what Palestinians refer to as the Nakba, or “catastrophe” in Arabic.
- An estimated 15,000 Palestinians were killed, including in dozens of massacres.
- The Zionist movement captured 78 percent of historic Palestine. The remaining 22 percent was divided into what are now the occupied West Bank and the besieged Gaza Strip.
- An estimated 750,000 Palestinians were forced out of their homes.
- Today their descendants live as six million refugees in 58 squalid camps throughout Palestine and in the neighbouring countries of Lebanon, Syria, Jordan and Egypt.
- On May 15, 1948, Israel announced its establishment.
- The following day, the **first Arab-Israeli war** began and fighting ended in January 1949 after an armistice between Israel and Egypt, Lebanon, Jordan and Syria.
- In December 1948, the UN General Assembly passed Resolution 194, which calls for the right of return for Palestinian refugees.



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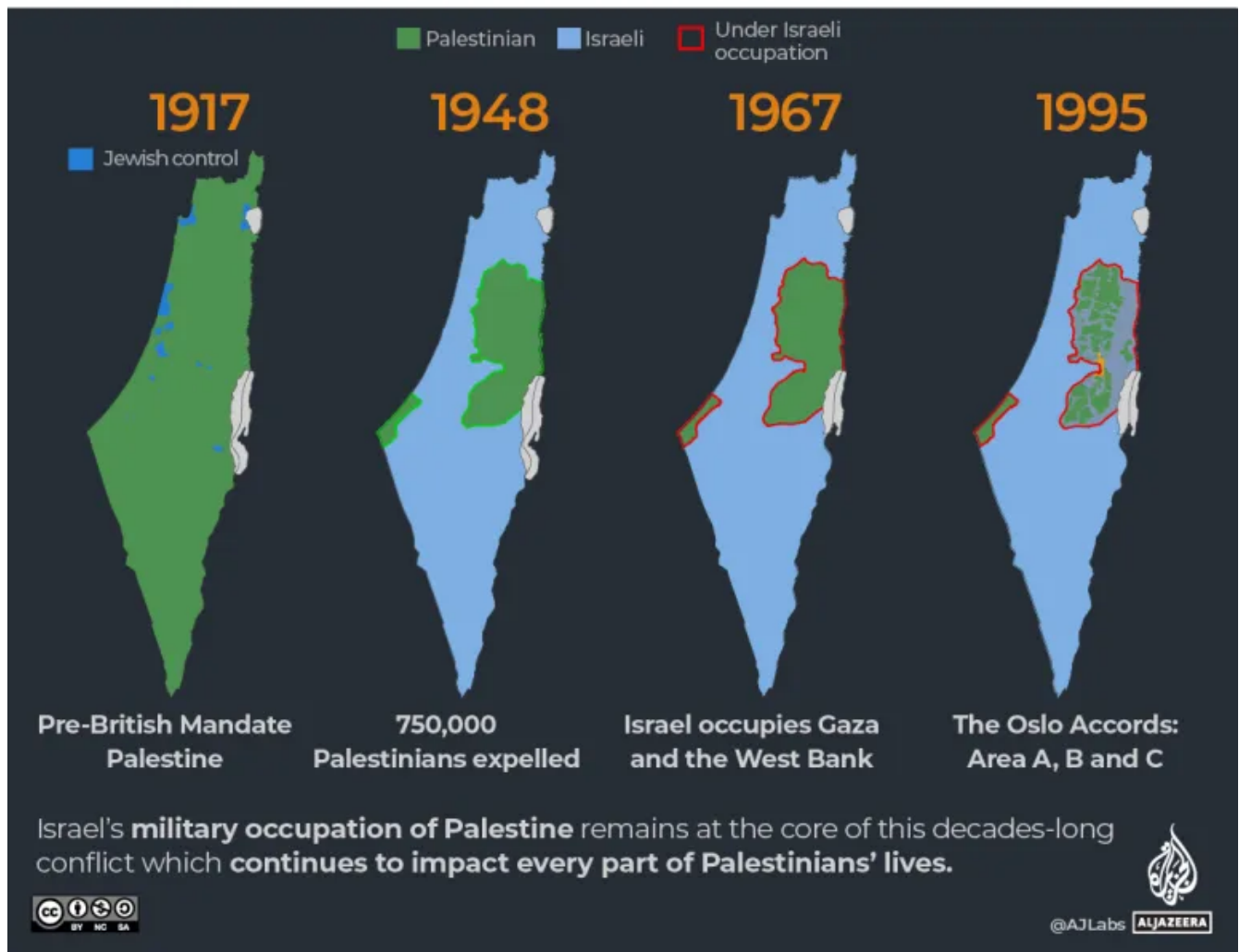
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THE NAKBA

What is the Nakba?

Every year, on

May 15 Palestinians around the world mark the Nakba, or **catastrophe**, referring to the **ethnic cleansing of Palestine in 1948**.



The years after the Nakba

- At least 150,000 Palestinians remained in the newly created state of Israel and lived under a tightly controlled military occupation for almost 20 years before they were eventually granted Israeli citizenship.
- Egypt took over the Gaza Strip, and in 1950, Jordan began its administrative rule over the West Bank.



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- In 1964, the Palestinian Liberation Organisation (PLO) was formed, and a year later, the Fatah political party was established.

Naksa - Six-Day War and the settlements

- On June 5, 1967, Israel occupied the rest of historic Palestine, including the Gaza Strip, the West Bank, East Jerusalem, the Syrian Golan Heights and the Egyptian Sinai Peninsula during the Six-Day War against a coalition of Arab armies.
- For some Palestinians, this led to a second forced displacement, or Naksa, which means “setback” in Arabic.

The first Intifada 1987-1993

- The first Palestinian Intifada erupted in the Gaza Strip in December 1987 after four Palestinians were killed when an Israeli truck collided with two vans carrying Palestinian workers.
- Protests spread rapidly to the West Bank with young Palestinians throwing stones at Israeli army tanks and soldiers.
- In 1988, the Arab League recognised the PLO as the sole representative of the Palestinian people.
- According to the Israeli human rights organisation B’Tselem, 1,070 Palestinians were killed by Israeli forces during the Intifada, including 237 children. More than 175,000 Palestinians were arrested.

The Oslo years and the Palestinian Authority

- The Intifada ended with the signing of the Oslo Accords in 1993 and the formation of the Palestinian Authority (PA), an interim government that was granted limited self-rule in pockets of the occupied West Bank and Gaza Strip.
- The PLO recognised Israel on the basis of a two-state solution and effectively signed agreements that gave Israel control of 60 percent of the West Bank, and much of the territory’s land and water resources.
- The PA was supposed to make way for the first elected Palestinian government running an independent state in the West Bank and Gaza Strip with its capital in East Jerusalem, but that has never happened.
- Critics of the PA view it as a corrupt subcontractor to the Israeli occupation that collaborates closely with the Israeli military in clamping down on dissent and political activism against Israel.
- In 1995, Israel built an electronic fence and concrete wall around the Gaza Strip, snapping interactions between the split Palestinian territories.

The second Intifada

- The second Intifada began on September 28, 2000, when Likud opposition leader Ariel Sharon made a provocative visit to the Al-Aqsa Mosque compound with thousands of security forces deployed in and around the Old City of Jerusalem.



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- Clashes between Palestinian protesters and Israeli forces killed five Palestinians and injured 200 over two days.
 - At the time the Oslo Accords were signed, just over 110,000 Jewish settlers lived in the West Bank, including East Jerusalem. Today, the figure is more than 700,000 living on more than 100,000 hectares (390sq miles) of land expropriated from the Palestinians.

The Palestinian division and the Gaza blockade

- PLO leader Yasser Arafat died in 2004, and a year later, the second Intifada ended, Israeli settlements in the Gaza Strip were dismantled, and Israeli soldiers and 9,000 settlers left the enclave.
- A year later, Palestinians voted in a general election for the first time.
- Hamas won a majority. However, a Fatah-Hamas civil war broke out, lasting for months, resulting in the deaths of hundreds of Palestinians.
- Hamas expelled Fatah from the Gaza Strip, and Fatah – the main party of the Palestinian Authority – resumed control of parts of the West Bank.
- In June 2007, Israel imposed a land, air and naval blockade on the Gaza Strip, accusing Hamas of “terrorism”.



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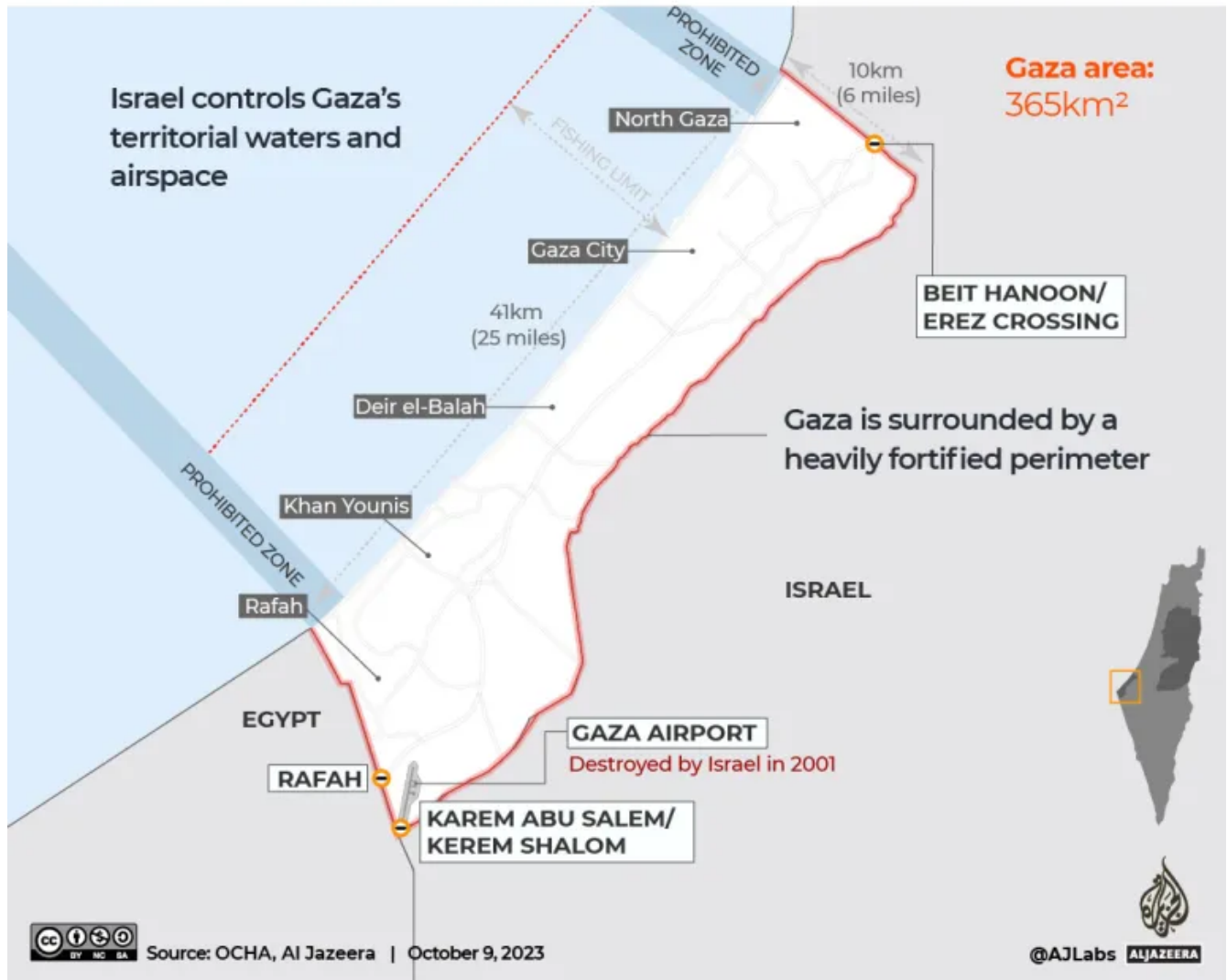
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ISRAEL-PALESTINE CONFLICT

The besieged Gaza Strip

The Palestinian enclave – home to some 2.3 million people – has been under an **Israeli air, land and sea blockade** since 2007.



The wars on the Gaza Strip

- Israel has launched four protracted military assaults on Gaza: in 2008, 2012, 2014 and 2021. Thousands of Palestinians have been killed, including many children, and tens of thousands of homes, schools and office buildings have been destroyed.
- Rebuilding has been next to impossible because the siege prevents construction materials, such as steel and cement, from reaching Gaza.